Numb. 25.

The British Apollo,

OR,

Curious Amusements for the INGENIOUS.

To which are added the most

Material Occurrences Foreign and Domestick.

Perform'd by a Society of GENTLEMEN.

From Wednesday May 5th. to Friday May 7th. 1708.

Q. *IT is my Opinion, that* Melchisedeck *King of* Salem, *who met* Abraham *and blessed him, was* Shem *the Son of* Noah. *For I find by the Scripture Account, that* Shem *lived till near the time of* Abraham's *death. Now he being born before the Flood, and living to so great an age, I am ready to think, that there were scarce any cou'd give an Account of his Descent: Which I take to be the reason, that the Author of the Epistle to the* Hebrews *says his Descent is not counted. Gentlemen, your Opinion is humbly desir'd, and in so doing you will very much oblige* J. J.

A. Tho' it must be granted, that *Shem* liv'd within 25 Years of the death of *Abraham*, yet we cannot allow *Melchisedeck* and *Shem* to be the same Person. His great Age cou'd no ways obscure so memorable a Descent. For can we think, that one of the three great Restorers of Mankind cou'd live so recluse a life, as that his Co-temporaries shou'd not know he was the Son of *Noah*? And yet he was not an Hermit, but a King; not a Cloyster'd Monk, but Priest of the High God. Besides, we are assur'd of Two, namely, *Salah* and *Eber* (and many more we may suppose) who were alive at this famous meeting between *Melchisedeck* and *Abraham*, and yet were born before the death of *Noah*. Is it at all credible, that *Shem* shou'd be a King, where his Nephew *Canaan* was in full Possession? And therefore *Josephus* very prudently dissents from his conceited Countreymen, who wou'd fain claim Ancestry from so great a Personage. The Author to the *Hebrews* tells us, that *Levi* paid Tythes to *Melchesedeck* in the Loins of *Abraham*. But were Your Opinion true, he had likewise receiv'd Tythes of *Abraham* in the Loins of *Melchisedeck*, since *Shem* also was one of his Progenitors. When you thus quote the forementiond Author, his Descent is not counted, you omit such a part of the Sentence, as determines it to quite another Sense than You expound it in: For in the Text it is, his Descent is not counted from them; and this relates either to the *Hebrews* in general, or the *Levites* in particular. If it refer to the former, (as some learned Men conclude) it is a further Argument against you, since then *Melchisedeck* was not a kin to *Abraham*, who yet lineally came from *Shem*. But since we rather think, that it refers to the latter, we insist not on the Argument, but only wou'd observe, that what you suppose to signify, that *Melchisedeck's* Descent was not known, imports no more than that he was not of the Tribe of *Levy*. But yet the same Author in the same Chapter expresses, what you fancy to be included here; without Father, without Mother, without Descent. And indeed, since the Scripture Genealogies take no notice of *Melchisedeck*, who so well deserv'd to have had his Pedigree delineated, it may be rationally suppos'd to have been purposely omitted, that he might seem, as it were, invested with an Eternal Priesthood, seem typically representative of the Son of God, who is a Priest for ever after the order of *Melchisedeck*. We conclude therefore, with the forecited *Josephus*, that the King of *Salem* was some great Prince among the *Canaanites*.

Q. *Whence is the Word* Coffin *derived?*

A. It is derived from the *Greek* Word Κόφινος, *Cophinus*, which signifies a Basket, Pannier, Kettle, or Coffin, and that derived from Κόφος, *Cavus*, which signifies hollow, Cavernous, or the like.

Q. *It is observ'd that in many Pastures are Rings of* 10 *or* 12 *foot Diameter, very different in Colour from the Other Grass, and by the Vulgar generally call'd, Fairy Rings. Pray give us your Opinion, why they are so discolour'd, and Circular?*

A. These Rings are occasion'd by Lightning, striking the Part in that Form, which leaving Sulphureous Particles behind, Tinges the Grass with that deep Colour.

Q. *Why* Charon *and* Cerberus *let* Sybil and Æneas *pass sooner for having the Golden Bough, than they would one that had it not, and what Virtue that had more than any other Bough?*

A. The reason hereof may not be improperly ascrib'd to the irresistable Power of Gold, which is hereby demonstrated to be so Vastly Extensive as to Rule the Dominions even of Hell it self.

Q. *Pray let me know your Opinion of an Apparition, and give an Instance of one? Pray let me know it in your next, for a Wager depends upon it.*

A. Answer'd in the *Athenian Oracle*, *Vol. III. Page* 42. 137, 138.

Q. *Monsieur* Apollo, *Je vous prie de me dire, pourquoy Les Tyrans sont Ordinairement les mieux Servis, Comme par Example Le Tyran de la France?*

A. A cause que les Tyrans ont le pouvoir Absolu, & parce que La Crainte touche Les Hommes plus sensiblement Qu'aucune Autre Passion.

Q. *Dear Mr.* Phœbus, *since You have so learnedly told us, how to make choice of our Husbands, pray inform us also, what Qualifications our Lovers ought to have? And You will oblige a Lady that is neither a Hater of Wit, nor of Men.*

A. Witty Mrs. *Manlove*, *Apollo* recommends a Galiant to You, that neither wants Riches or Generosity, believing, that a Lady of Your Penetration, when She has Money enough, will take care to help her self to every thing else that She likes.

Q. *Whence is derived the Custom of setting up May-poles, and dressing them with Garlands; and what is the Reason that the Milk maids dance before their Customers Doors, with their Pails dress'd up with Plate?*

A. It was a Custom among the *Ancient Britains*, before converted into Christianity, to Erect these May poles adorn'd with Flowers, in honour of the Goddess *Flora*; and the Dancing of the Milkmaids may be only a Corruption of that Custom in Complyance with the Town.

Q. *Knowing the Distances of three Places from each other, and knowing the Angles which they make at the Eye, viewing them from one Station; I desire to know, whether their several Distances from the Eye, may be Known, and if they may be Known, how to measure them?*

A. Project the Triangle made by the three Places, describe upon any two sides of that Triangle two Sengments of Circles capable of the respective Angles, under which they are seen, which is performed by the 33d Proposition of the 3d Book of *Euclid*, the Intersection of those two Circles will determine the Position of the Eye, and therefore the distances of the Eye from each of these Places may be measured with the same Scale as constructed the Triangle.

Q. Sagacious Gentlemen, *In reading over your British Apollo, Numb. 1. of the Supernumerary. I thought your Answer to the subsequent Question not altogether satisfactory to my Mind.*

Whether Dogs had any feeling? *And you Answer* That they doubtless are not destitute of that Sense, because they have Nerves. *By which you seem to attribute feeling to matter.*

Now I humbly desire you to solve these following Difficulties:

Is it possible that Matter however configurated *should be a* thought, love, hatred, pain or pleasure, *&c.*

If Matter be uncapable of any of these, it follows, that the Soul of Dogs are of an immaterial Substance, ergo Immortal.

If their Souls be Immortal, how does it agree with the infinite Justice and boundless Mercy of God, that those Creatures that have led an innocent Life shou'd not only be made subject to Man, who is a great Sinner, but also be his Food?

And when Beasts die, what becomes of their Soul?

A. Pain (and it is the same with our other Sensations) is incompatible with material Substances, inasmuch as it is nothing else than a Perception of something disagreeable, and Perception is an incommunicable Property of Immateriality. You therefore mistook our meaning in our Answer concerning the Feeling of Dogs. For since the Nerves are the proper Mediums to convey tangible Objects to the Soul, from the certainty of the former we infer'd a consequence naturally inclusive of an Immaterial Soul. But since God may Annihilate the Souls of Dogs at their Dissolution, this takes away the Foundation of your other Questions.

Q. *Pray Gentlemen tell me the reason that One of Our News Papers is call'd the* GAZZETTE? *And You'l Oblige Yours*, &c.

A. It may be properly derived frrm the *Greek* Word γαζα, *gaza*, a *Treasure*, because the Paper so called is a Treasure of News.

Q. *Whether there be any feeling in the Teeth, or whether that so little pitty'd Pain proceeds from them or the Gumm?*

A. The Teeth are doubtless endu'd with the Sense of feeling, which is communicated to them by the Nerves inserted in their Roots: And that those unpitty'd Pains are seated in the Teeth, as well as the Gums, is proved by the Ease we receive from their Extraction.

Q. *From whence Rain first came?*

A. The Rain first proceeds from Vapours and attracted from the Earth and Waters, which meeting together Condense into Clouds, and becoming at length too pond'rous to be suspended in the Air, break, and shower down again upon the Earth and Waters.

Whereas we Receiv'd two Letters, Sign'd *Eustasia*, with much Displeasure that her Question was not in: We assure the Lady we never Receiv'd any Question from her; had She Recited her Question in either of her Letters (as others do on Miscarraige) we should have made a Suitable Return.

POEMS.

On the Art of Writing.

Q. TELL *me what Genius did the Art invent,*
The lively Image of a Voice to paint.
Who first the Secret how to Colour sound,
And to give shape to Reason wisely found.
With Bodies how to Cloath Ideas taught,
And how to draw the Picture of a Thought.
Who taught the Hand to speak, the Eye to Hear,
A silent Language roving far and near.
Whose softest Notes outstrip loud Thunders sound,
And spread their Accents thro' the Worlds vast Round.
Yet with kind secresy securely Rowl,
Whispers of absent Friends from Pole to Pole.
A Speech heard by the Deaf, spoke by the Dumb,
Whose Eccho reaches long long time to come.
Which dead Men speak as well as those that Live,
Tell me what Genius did this Art Contrive?

A. The wise *Egyptians* by the learn'd are thought,
To be the first who Use of Writing taught.
In Hieroglyphic's They Express'd Their Sense,
With Nicest Skill, and Wond'rous Eloquence.
Letters Unknown, They did This Art Invent,
To make Thought lasting, Reason permanent.
Till *ISIS* of Immortal Fame arose,
And taught by Letters how They might Compose
A Dress, to show the Image of the Voice,
And make Sound lasting tho' depriv'd of Noise.
SHE made the Dumb to Speak the Deaf to Under-
(stand,
And taught the Eye to hear the Language of the
(Hand.
But had Th' *Egyptian* Queen by Art Divine,
Taught how to write such Beauteous Lines as
(*THINE*.
Those Heavenly Honours offer'd to her Name,
Had shone with Greater Lustre, Brighter Flame.

Q. Apollo, *are not your Questions from Fools, More Numerous far, than from Men of the Schools?*

A. We cannot, Sir Querist, assure we have none
Of such; for your Comfort, you are not alone.

Q. *To*

Q. *Ye learned Youths with every Science bleſt,*
Of all the Charms of Eloquence poſſeſs'd.
Permit a rural Swain (whoſe humble Muſe
With admiration great, your Glories Views)
To make requeſt. Of what it may be ſaid,
The Luminous Orb of changing Luna's *made ?*
Tis ſaid from Phœbus *She her Light derives,*
Which by Reflection to the World She gives ;
Then of what Matter made ? And why She wears
Away ſo ſoon ? I beg you to declare ?

A. See *Numb.* 7.

Q. *I love a Maid with all my heart,*
Her Body and her Mind,
And Beauty all Men captivates ;
To me She's not unkind.
Her Humour's Airy to extream,
Her Mirth is to exceſs,
To ſerioufneſs my Mind doth bend,
I covet thoughtfulneſs.
Say wiſe Apollo, *tell me how*
Our Tempers to Unite ;
Give me Adviſe and quickly too,
Before the troth I plight ?

A. Th' Auſpicious Nuptials ne'er decline,
You're for each other made,
The You, You Her, may much Refine,
Whilſt neither can upbraid.
For an Exceſs may well excuſe,
Exceſs of Different Kind ;
Extreams the Virtuolo's ſay,
An equal Temper find.
Shou'd Fire with Fire, chance to engage,
Or Flegm with Flegm, ſucceeds,
They'd ſcorch or ſtupify the Age,
Whilſt mixt, theyl mend the *Breed.*

Q. *In the Laſt Age two Mighty Bards did Shine,*
Of Britiſh Extract Both, and Both Divine ;
When Milton *through the Empyrean Soars,*
The Readers Spirit with the Poets Towers ;
As acted by One Soul, We're rais'd on high,
His Tranſports ſhare, and on his Pinions fly.
But Waller, *when He tunes his heavenly Lyre,*
Makes Love more pleaſing, and Improves Deſire ;
Whilſt Every Image and Each Tender Thought,
So ſooths us, that We act the part, he wrote.
Or change and give to Each the Others part,
In ſweet Viciſſitude They charm the heart.
Tell Me, Ambitious Youths of growing Fame,
Which of the Two Deſerves the greater Name :
It's hard to give the preference, 'tis confeſs'd,
Yet None ſo Equal are, but One's the beſt.
Nor be inclin'd in Civil, Modeſt Lays,
To part the Laurel, and Divide the Bays.
What We might juſtly fear, You need not ſhun,
For Phœbus *will confeſs his Darling Son.*
Then ſay, ſince both, the Nobleſt Paths have trod,
Which bears the Sovereign Stamp, which moſt reflects
(the God ?

A. Waller, with all the Sweetneſs of a Muſe,
His Miſtriſs, and his Rural Shades purſues,
In Melting Notes, like *Philomel* He mourns,
And for his Deareſt *Sachariſſa* burns ;
A Sprightly Fancy, And bright Genius Shine,
In the ſmooth Cadence of Each flowing Line.
But *Milton* do's to Nobler Flights aſpire,
With *Virgil's* Beauty and with *Homer's* Fire.
In Every Image, *TRUE SUBLIME,* appears,
And Every Thought, The Stamp of *Phœbus* wears.
Sprung from the God, Divine are all his Lays,
And claim by true Deſert, the Never *DYING BAYS.*

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This Queſtion now follow,
So far as to give me an Anſwer :
Which if you'l do right,
I'le praiſe your foreſight,
And your Fame ſhall always advance Sir.
Whence the Sympathy grows,
'Twixt Corns on my Toes,
And the Shoes that ſo damnably ſtink Sir,
When foul Weather does come,
In fair Weather's room,
And then you'l deſerve a good Drink Sir?

A. Where Nitrous Particles,
(The firſt of your Articles)
Are diſſolved by moiſtneſs of Air ;
At the Mouth taken in,
The Blood they begin
T' inflame ; and then run ev'ry where,
Their Acidity ſtrait.
At a violent Rate,
Flies into the Pores of your Corn ;
And affecting the Root,
It makes it to ſhoot,
With Pains, which can hardly be born.
Moiſt Vapours, likewiſe,
Condenſe in the Skies,
And the Riſing of Stenches prevent,
And thence to your Noſe,
Themſelves they expoſe,
Which in Rarify'd Air, looſe their Scent.
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To a Lady who ask'd him to deſcribe the Pleaſure of Loving her.

TEach me, O Love in ſweeteſt Sounds to to tell,
What, in my breaſt, I for *Liberia* feel.

Rapture,

A. Witty Mrs. *Manlove*, *Apollo* recommends a Gallant to You, that neither wants Riches or Generosity, believing, that a Lady of Your Penetration, when She has Money enough, will take care to help her self to every thing else that She likes.

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A silent Language roving far and near.
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And spread their Accents thro' the Worlds vast Round.
Yet with kind secresy securely Rowl,
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Q. *Ye learned Youths with every Science bleſt,*
Of all the Charms of Eloquence poſſeſs'd.
Permit a rural Swain (whoſe humble Muſe
With admiration great, your Glories Views)
To make requeſt. Of what it may be ſaid,
The Luminous Orb of changing Luna's *made ?*
Tis ſaid from Phœbus *She her Light derives,*
Which by Reflection to the World She gives ;
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Say wiſe Apollo, *tell me how*
Our Tempers to Unite ;
Give me Adviſe and quickly too,
Before the troth I plight ?

A. Th' Auſpicious Nuptials ne'er decline,
You're for each other made,
The You, You Her, may much Refine,
Whilſt neither can upbraid.
For an Exceſs may well excuſe,
Exceſs of Different Kind ;
Extreams the Virtuolo's ſay,
An equal Temper find.
Shou'd Fire with Fire, chance to engage,
Or Flegm with Flegm, ſucceeds,
They'd ſcorch or ſtupify the Age,
Whilſt mixt, theyl mend the *Breed.*

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Of Britiſh Extract Both, and Both Divine ;
When Milton *through the Empyrean Soars,*
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Then ſay, ſince both, the Nobleſt Paſſions fired,
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And claim by true Deſert, the Never *DYING BAYS.*

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And your Fame ſhall always advance Sir.
Whence the Sympathy grows,
'Twixt Corns on my Toes,
And the Shoes that ſo damnably ſtink Sir,
When foul Weather does come,
In fair Weather's room,
And then you'l deſerve a good Drink Sir?

A. Where Nitrous Particles,
(The firſt of your Articles)
Are diſſolved by moiſtneſs of Air ;
At the Mouth taken in,
The Blood they begin
T' inflame ; and then run ev'ry where,
Their Acidity ſtrait.
At a violent Rate,
Flies into the Pores of your Corn ;
And affecting the Root,
It makes it to ſhoot,
With Pains, which can hardly be born.
Moiſt Vapours, likewiſe,
Condenſe in the Skies,
And the Riſing of Stenches prevent,
And thence to your Noſe,
Themſelves they expoſe,
Which in Rarify'd Air, looſe their Scent.
No Sympathy here,
In the leaſt does appear,
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Except you can ſhew,
(As likely they do)
That your Feet too, as damnably ſtink.

To a Lady who ask'd him to deſcribe the Pleaſure of Loving her.

TEach me, O Love in ſweeteſt Sounds to to tell,
What, in my breaſt, I for *Liberia* feel.

Rapture,

Rapture, and Bliſs, And Exſtacy, And Joy,
Each *Chloe* hears, from every Love-ſick Boy,
Give me Expreſſions Equal to my Flame,
Worthy a Paſſion of the Brighteſt Fame.
Let all that's Tender, All that's ſoft conſpire,
To give a juſt Deſcription of my Fire;
Imagine all that's Lovely in its kind,
To feaſt the Senſes, or regale the Mind.
Then think, Oh think of ſomething more Divine!
Tis That I feel, That More than pleaſure's Mine.

Foreign News, *&c.*

ROme, April 1. N S. Cardinal Grimani has notify'd to his Holyneſs the bad ſucceſs of the Pretender's Expedition againſt Scotland, which is look'd upon as an Affront to the HolySee, after Prayers had been order'd publickly for the Succeſs of that Enterprize. His Eminency appear'd ſome days ago at Court, as Viceroy of Naples and Grandee of Spain, and has given them to underſtand that King Charles expects his Holyneſs ſhould ſend him a Nuncio to Barcelona, and acknowledg him for King of of Spain, and has laid down the the fatal Conſequences of Delaying that Recognition. and continuing to acknowledge the Title of an Uſurper The Pope is ſending a Body of 600 Men to the Aſſiſtance of the Knights of *Maltha*, from whence They write, that they are Under great Apprehenſions of a Siege, having diſcover'd a Conſpiracy to betray the Place.

Vienna, April 28. N. S. They write from Hungary that the Dyet of Preſburg is not yet come to any Reſolution, by reaſon of the Abſence of the Cardinal Primate and the Count de Thaun, One of the Imperial Commiſſaries. 'Tis Confirm'd that Prince Ragotski has ſummon'd a Dyet of the Malecontents, which is now aſſembled at Caſſovia, to declare, all the Reſolutions that ſhall be taken at Presburg, void. An Expreſs arriv'd here the 26th. from Prince Eugone, giving Account of his Negotiations at the Hague, with which this Court ſeem very well Satisfied; and 'tis ſaid an Expreſs was Yeſterday diſpatch'd for Barcelona on that Subject.

Paris, May 7. N. S. Our Letters from Madrid ſay, that the Spaniards Intend to Invade Portugal with 4 Armies, and that the Forces Employ'd againſt that Country; are to Conſiſt of 45000 Effective Men, without Including the Militia; but this meets with little Credit, and the Portugueze are ſo little afraid of it, that they have lately rejected the Advantageous Propoſals made on the Part of the two Crowns, to Engage them into a ſeparate Treaty.

Hague, May 11. N. S. His Grace the Duke of Marlborough is Expected this Evening or to Morrow at Bruſſels, where all things are in a readineſs to open the Campain. Letters from Mons of the 9th Inſtant ſay, they were very much ſurpriz'd to here, That Prince was ſo ſuddenly Expected, and that Orders were ſent to the Troops that are ſtill in Picardy, advance with all ſpeed. The Baggage of the Elector of Hannover ſets out for Philipsburg to Morrow, but his Electoral Highneſs does not deſign to follow it, till the 20th Inſtant. The Great Penſionary has been very much Indiſpos'd for ſeveral Days of an Intermitting Feaver, attended with a violent Cholick; but he is much better ſince laſt night, and 'tis hop'd he will be ſoon able to reſume the Miniſtration of the Affairs Intruſted to him. The Troops of the States are order'd to repair to their Rendezvous, with all Imaginable ſpeed; for it is ſaid, that the Duke of Marlborough intends as ſoon as the Army is form'd, to march and attack the Enemy.

Any Perſons, upon directing their Letters to the Printer ſuperſcrib'd, for the *Britiſh Apollo*: may have this Paper brought to their Houſes at two Shillings a Quarter, by the Men who carry them, thoſe who come in within the Quarter, to have proportionable Deductions at the End: Alſo the Monthly Papers for *April* and *May*: Likewiſe the Books of Guards neatly bound to keep 'em in, at two Shillings a piece. It is deſired all Letters with Queſtions be directed thither, or to Mr. *Bickerton*, at the Golden *Flower-de-luce*, Bookſeller, in St. *Paul's-Church-Yard*, at which Places alſo, Advertiſements are taken in.

ADVERTISEMENTS.

LOST near Whi'e-hall, April the 29th. A Square Emrald Ring, with two Brilliat Diamonds, and a Ring ſet with Hair and a Ducal Coronet with three Letters, the Birth, Age and Death, within the Ring: If offer'd to ſell or pawn, pray ſtop them, and give notice to Mrs. Wills Burniſher of Plate, at the Iron Anchor againſt St. Clements Church in the Strand, and you ſhall have 2 Guineas Reward.

LEFT in a Hackney Coach, who ſet a Gentleman down at the Temple on the 3d Inſtant, a Bundle of Writings; whoever brings them to Mr. James Stanly by the New Exchange ſhall have a Guinea Reward.

Juſt Publiſh'd.

THE Invaſion, a Poem to the Queen, by Mr. Hill. Printed for Tho. Bickerton at the Golden Flower-de-luce in St. Paul's-Church-Yard, Price 6 Pence, where may be had Camillus a Poem to the Right Honourable Charles Earl of Peterborough and Monmouth, on his Glorious Actions in Spain, Price 6 Pence.

LOST in St. James's Park the firſt Inſtant and ſmall Spaniel, with long Ears of Liver-colour, five Liver-colour Spots on his Back, the reſt white, with long white Hair on his Cheſt, his Noſe and Legs motled; three Silver Bells guilt, on a blew Satten Ribon, about his Neck. Whoever has found him, and brings him to Madam Williams at Chelſea ſhall have a Guinea reward, and reaſonable Charges.

LOST in or near St. Paul's Church-Yard, a green Vellum Pocket-book, with divers Receipts for Rent in it, and other Accounts; whoever has found it, and brings it to Mr. Jones in the Upper-end of St. Martins-lane, ſhall have ten Shillings reward, it being of no Uſe to any but the Owner.

RUN away from his Maſter on the 2d Inſtant, David Marat, a Black about ſeventeen Years of Age, with ſhort wooly Hair; He had on a whitiſh Cloath Livery, Lin'd with Blew, and Princes-mettal Buttons, with a Turbant on his Head: He ſounds a Trumpet, whoever ſecures him and brings him to Edward Talbot Eſq; by Kingſtreet near Soho, ſhall have five Guines Reward.

IF any Perſon has an Eſtate to diſpoſe of, near Reading, of about two hundred Pounds per Annum Freehold; if ſuch Perſon will apply himſelf to Mr. George Wilſon of the Middle-Temple, he may hear of a Chapman.

RUN away from his Maſter on the 14th Inſtant, one Tho. Jones, about 24 Years of Age, with Pock-holes in his Face, a dark Brown Wig, in a Grey Cloath Livery lin'd with black, Stammers a little in his Speech, whoever brings him to Mr. Dikes, by the Horſe-ſhooe Tavern in Drury-lane, ſhall have two Guineas Reward.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.